

# Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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## Special Announcements

1. Order blanks have been mailed to all Sunday schools of which we have record at this office. If there are any new schools, or schools that never used our literature, we will be glad to send blanks and samples.

2. The Quarterlies for fourth quarter, beginning Oct. 1, will be ready Sept. 11. Please order at once.

3. In making up your order do not forget *The Angelus*, one of the best Sunday-school papers published. Those who have read the paper, and the schools now using it, speak in the highest terms of praise of the paper. If you have never used it, please give it a trial. We feel sure you will like it.

## Old Age Pensions

The Pennsylvania Railroad Company has established a fund for the pensioning of its employees, who have reached seventy years of age, or sixty-five if incapacitated for work. It is said that under the rules adopted for the distribution of the fund, nearly 800 men will retire next year on the company's bounty. Thirty years must have been passed in the company's service to entitle one to the pension. An exhibition of philanthropy like this by a great and wealthy corporation seems to refute the well known dicta that corporations have no souls. Nothing is so pathetic as destitute old age, and the man whom circumstances compels to hard labor all his life, with barely enough compensation to meet immediate needs, must look forward to old age with the keenest apprehensions, when, no longer able to work, he will become a burden upon charity, and suffer all the humiliations and privations of that unwelcome situation. A poor old man in New York, who had been industrious all his life, committed suicide recently because he lost his situation on account of advancing age. The policy of old age pensions is gaining firm political ground in England, and it will mark a distinct advance in our Christian civilization, and serve to oil much of the friction which exists between capital and labor, when enlightened governments shall make honorable provision in the way of pensions for the old, discriminating properly between the more or less worthy. It would be but a practical exemplification of one of the most beautiful sentiments of the Gospel. "Even to old age will I carry thee" is one of the comforting promises of divine love. And beyond that there is no casting aside the old and infirm because they are no longer able to labor, no bending the venerable head

in humiliation, because others reluctantly dole out the bread of charity. For the aged servants of the Lord a pension awaits, an inheritance glorious, and endless life of honors and rewards. Let us reverence the aged, standing upon the threshold of eternity, the light from the supernal world already falling upon them, and whitening their brows to the transfiguration.

## Small Fire Appropriation

Under this heading a newspaper tells of a man in Connecticut who left a provision in his will by which \$10,000 is set aside for the purpose of overthrowing the doctrine of eternal punishment, and remarks that "it is a small sum with which to fight such a large fire." Apart from the merits of the question, he might have directed his money to a better purpose. What does it matter to a saved man what God's purposes are in the future? He knows that they must of necessity be infinitely wise, and right, and good. If this Connecticut man had asked the question, of late brought into prominence by "In His Steps," what would Jesus say? The reply, if reply there had been any, would doubtless be couched in the words of the Master to Peter: "What is that to thee, follow thou me." The Calvinists and Methodists have brought the doctrine of eternal punishment into disrepute thru their monstrous distortions of the Scriptures relating to that subject. A distinguished Christian said recently of the great evangelist, C. G. Finney, that he made God an infinite devil, and a leading Methodist paper admits that there was ground for the indictment. We heard a Calvinist preacher of ability describe a hell almost totally derived from his imagination, ghastly, horrible, monstrous in its terms, yet withal delivered in so calm and professional a manner as to write the conviction in large letters that he didn't believe a word of his own sermon. It has been this kind of treatment of the serious subject of future punishment which has generated the untimely and indiscreet levity which so often characterizes popular reference to it. The popular mind is not slow to manifest contempt for a doctrine of the church which the preachers themselves, by their manifest insincerity, or grotesque extravagances, advertise that they themselves do not believe. Let a man only utter that which he knows that he believes, and in which his manner will not give the lie to his utterance. Perfect sincerity is the secret of moral and spiritual power.